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## American Education Society.

[We sincerely unite in the request of the Directors of this important Society, that those who may receive the following Report, will take all convenient measures, by public reading and otherwise, to circulate the intelligence which it communicates.]

### THIRD REPORT

Of the Directors of the American Society for Educating Pious Youth for the Gospel Ministry.—Sept. 30, 1818.

In once more meeting their brethren on the anniversary of this Institution, consecrated to the interests of the church, the Directors would devoutly acknowledge the continued smiles of heaven, upon the endeavors of its friends to promote its prosperity.

According to the provisions of the constitution, which the Society adopted under the act of incorporation, it will be recollected that their annual meeting is attended on an earlier day than heretofore. Of course this report includes but three quarterly meetings of the Directors. At each of these meetings the average number of young men received on the list of beneficiaries has been about twelve. Of the forty one thus received at these three meetings, one is in the third stage of education, seventeen are in the second, pursuing their studies in the college, and twenty three in the first, members of academies and private schools. The whole number of beneficiaries, on our funds from the commencement of the Society is one hundred and forty six. The number for the past year is one hundred and forty.

In selecting candidates for this sacred charity, the Directors have deeply felt the difficulty and responsibility of the trust reposed in them by the Constitution. They have endeavored to exact the best evidence which the nature of the case admits, that these candidates unite, as their claim to assistance, piety, promising talents, and real inducement.

In the appropriation of monies, the Directors have been guided by the desire of accomplishing the greatest amount of good with their limited means. Considering how much useful qualities of character depend on personal effort, and how often this effort results from the impulse of necessity; and considering how much indigent young men are to be found, who are unable, by private exertions, and the aid of friends; the Directors have designed to apportion their assistance to the exigencies of each case; believing that it is better to give to a large number, such relief as to prevent discouragement, than ample maintenance to a few. In most cases however they wish that the state of the funds could have justified a more liberal allowance.

In transacting business so arduous, and so complex, as that committed to their hands, the Directors have been compelled, by experience, to aim at simplicity and system, in their proceedings. And they hope soon to attain greater precision in the testimonials of beneficiaries, and in correspondence with the instructors of colleges and schools.

The three senior officers of Nassau Hall have been authorized and requested to examine, in behalf of the Board, candidates for the assistance of the Society, according to the Constitution, and the regulations of the Directors; and the Board have, from time to time, appointed agents, both temporary and permanent, to transmit from different parts of the United States, facts relating to the general objects of this Society, and to promote its interests abroad, as they have opportunity.

For reasons which will doubtless be obvious to the Society, the Directors have found it necessary to establish the general rule, that, except in extreme cases, no one shall be admitted as a beneficiary, who shall not have studied the languages, at least three months.

In conformity with the name of the Society, and the liberal principles on which it was established, the Directors have endeavored to keep out of sight, all geographical and sectarian distinctions. Accordingly, no applicant has ever been refused, on account of the region or religious denomination, to which he belonged; but beneficiaries have been received from eleven different states and five denominations; and have pursued their studies in eleven colleges, and in many academies and private schools.

In prosecuting the great business committed to their trust, the Directors have found the concerns of this Society attended with many difficulties, some of which, indeed, are common to all the benevolent operations of the day, but others peculiar to this.

One of these difficulties is that locality of feeling, which limits the views of good men to their own vicinity. Such feelings, resulting from principles common to our nature, are strengthened in this country perhaps, by the character of our institutions and habit. In some respects, these limited views, are attended with important advantages. But they are certainly unfriendly to the accomplishment of any great, public object; where concentration of efforts is required. In respect to our principal literary institutions, multiplied as

they are, without the possession or hope of adequate endowments, we have much instruction to receive from experience. But in respect to our benevolent operations, at least we ought to learn wisdom from a few noble examples of our own times. We rejoice in all that is accomplished by minor associations, to promote the object which we are pursuing; and we would hail them as auxiliaries in this good work, though their efforts have no direct connexion with our own. But in no case perhaps, is cooperation among the friends of Zion, for the attainment of a great end, more necessary than in this. The magnitude of the design requires, that it should be conducted on a large scale. Without the agency of a general Society, it is impossible to combine the two grand principles of operation, efficiency and responsibility. The independent efforts of an individual, or neighborhood, are liable soon to die away. In such cases too, the want of a regular body of men to examine and watch over beneficiaries, has often occasioned the selection of candidates, so defective in character, as to bring reproach on this department of charity.

The ample resources necessary to a great society, it is perfectly obvious, cannot be furnished by a system of contribution so restricted, as to require that each sum shall be applied under the eye of the donor.

At the same time the Directors wish beneficiaries to pursue their studies in respectable seminaries, most convenient to themselves; and appropriations of money have invariably been made with an impartial regard to the best interest of students, and not from motives of favor to any literary institution. But this vast enterprise cannot prosper as it ought, till its friends regard it with feelings of expansive benevolence; regard it as strictly a public object, which it is their duty to promote on public principles, without stipulating that an exact and immediate equivalent of benefits shall be measured out to themselves, or to their neighborhood. It is the cause of God and the church, that calls for aid, and every one who contributes to its support, from proper motives, will, in this life or the next, be rewarded an hundred fold.

A second difficulty attending the operations of this society, arises from the supposed uncertainty that exists, respecting the ultimate character and usefulness of those who are assisted by its funds. The conduct of each beneficiary is subjected, as it should be, to public scrutiny; & if exceptional in any case, it is liable to be made the occasion of prejudice against the whole system. Judicious men will however see the impossibility of guarding, with entire certainty, against instances of deception. While the Directors have had so little to regret on this point, they feel that unceasing vigilance is indispensable; & that every friend of the Society, who has the requisite knowledge of facts, ought promptly to inform the Board of any misconduct or any unpromising defect in a beneficiary. Still the candid and wise will not demand that such a youth shall be exempt from human infirmity, or shall possess an elevation of character, that belongs only to advanced age. Much less will they condemn this system of charity in the gross, because, in common with all human undertakings, it is liable to occasional disappointment. The fact is unquestionable, that the charity students in our colleges, generally maintain a high rank in the estimation of their instructors. And that many of these students will become eminently useful, may be reasonably expected; if we may judge from distinguished examples of the same sort in Europe and America.

A third difficulty results from inadequate views of many pious people respecting the necessity of learning, as a qualification for the ministry.

Without entering into an extended discussion of this subject, which would be inconsistent with the limits of this Report, it may be taken for granted, that no one can be qualified to teach what he does not understand. Knowledge is certainly necessary to a preacher of the Gospel; not only that experimental knowledge of the truth, which is given by the Spirit God, but intellectual knowledge. This he must receive by special inspiration, or by study. That ministers of this day are inspired, or have reason to expect miraculous qualifications for their work, will hardly be pretended by any sober Christian. They must then preach without knowledge, or they must acquire it, like other men, by study. And if study is necessary, time, and teachers, and books, are necessary. It is admitted that some men have made respectable attainments, without the aid of literary seminaries. Such honorable exceptions prove only that talents and zeal, which could surmount obstacles sufficient to bury common minds in obscurity, might, with proper cultivation, have shone in distinguished spheres of usefulness. It also admitted that preachers, with no literary qualifications, have done good. But the question remains, with proper qualifications, how much more good might they have done? And how much less mischief might have been mingled with this good, by inadequate or false interpretations of the Scriptures, or by prejudices fostered in the minds of the ir-

religious, and transferred to Christianity itself, from its unskilful advocates?

After the utmost candor can allow in behalf of teachers, who are grossly illiterate, one solemn and unquestionable fact should not be forgotten. In those parts of our country, where the defence of the gospel is chiefly committed to such teachers, open, avowed infidelity is fashionable, especially among the higher classes of society; while it is driven from the field, and scarcely has a public existence, in regions that are furnished with able preachers. Nor can it be said that this influence is limited to mere external decency; for the same preaching, which infidelity has fled away, has been accompanied, under the blessing of God, with the most powerful revivals of religion.

In this view, it is to be deeply lamented, that efforts to raise the qualifications of ministers should be opposed, and even stigmatized, by any professed Christians, who exhibit an ardent, though, in this respect certainly, a mistaken zeal for the cause of religion. While we think that experience and the word of God most plainly condemn these prejudices, we would not speak of them in terms of asperity; but the magnitude of the subject requires us to speak distinctly. What then is the state of those regions, where these prejudices exist in their greatest strength?

A respectable gentleman now resident in the West, says, in a letter, to the Directors, "The objects of your Society have long had the next place in my heart, to those of the Bible Society. I have too often seen, in other parts of the country, professed preachers of the Gospel, 'who could not teach, and would not learn.' Judge then, how I must have felt, in this region, where I have seen more than one preacher, who was ready to avow that he could not read the Bible." From another region, a gentleman of equal credibility writes, that there is a considerable number of preachers, who can neither "read nor write." In other extensive districts of the United States, preachers are to be found, who acknowledge that they have read only parts of the Bible; and some whose ignorance is not so great, are notwithstanding incapable of teaching children in a common school, the rudiments of the English language. Will these men think themselves injuriously treated, when it is said, that they are incompetent to teach and guide the church of God? We would not say that no man, in any circumstances, ought to preach, without respectable literary acquisitions. But the time is come to say unequivocally, that without such acquisitions, no man ought to regard himself, or be regarded by others, as competently qualified for this great work. While we would give ample credit for all the good accomplished by men of piety and sound understanding, though defective in education, some of whom have been great blessings to the church; we hope that the Christian public, and especially the members of this Society, will keep steadily in view the importance of a learned, as well as a pious ministry.

A fourth difficulty, closely connected with the foregoing is, that many who admit the necessity of ministers being learned men, are in no proper degree aware, how great is the deficiency of such ministers in the United States.

In all calculations which have been recently made on this subject, it has been common to allow that the country would be properly supplied, if there were one educated minister to every thousand souls. That there should be at least this number, will appear reasonable, when we reflect that in England and Wales, with a population of 10,150,615, there are 10,134 clergymen of the established church; while the dissenting ministers are supposed to be even more numerous than those of the establishment. If only one half of these were estimated to possess competent qualifications, there would be more than one to 1000 souls.

In 1753, there was in New England on an average, one liberally educated minister to every 623 souls. When we say then, that there should be, in the United States, one minister to 1000 souls, we only claim that the country should be supplied a little more than half as well as New England was actually supplied, within the memory of many now upon the stage.

The United States contain about 9,000,000 inhabitants. At the rate of one minister to 1000 souls, this population requires 9,000 ministers. Let us now see what is the actual number.

To avoid misapprehension, the Directors wish two things to be kept in mind. One is, that while the college catalogues are taken as the only basis of accurate calculation, the estimate of competent ministers includes, as will be seen, a large number, not educated at colleges, who are supposed to have acquired, in some other way, sufficient learning to be safe interpreters of the Bible. The other is, that this estimate has no respect whatever to difference of religious denomination.

From the triennial catalogues of the following Colleges, viz. Harvard, Yale, Princeton, Dartmouth, Union, Brown, Middlebury, Williams, Bowdoin, Columbia, Carlisle, South Carolina, Trans-

sylvania, and William and Mary, it appears that only 1465 settled ministers, alumni of these colleges, are now alive. It will be perceived that this calculation stops at the year 1810; as from the nature of these documents, it can never be brought up to the present time. The University of North Carolina has furnished a few ministers; though one of its officers speaks of the number as very small. The colleges at Brunswick, N. J. and Hampden Sydney college, Virginia, have very meritoriously struggled against great difficulties; and have each furnished the church with a number of respectable ministers; but we have no official documents from either. Washington and Jefferson colleges in Pennsylvania, and Washington college in Virginia, were more recently established. No catalogues, and no other means of exact information have been obtained from any of these. It will not be deemed essential that we should pursue these statements into an exact account of colleges lately established. Indeed the object of these statements does not require that they should be perfectly exact. Hundreds more of ministers might be reckoned, without any considerable change in the principles of reasoning, or in the result.

Of these 1465 ministers educated in the above named American colleges, probably there may be as many superannuated and infirm, as ought to be reckoned for the number educated in foreign countries and now resident among us. But to make a liberal allowance for this latter class, some of whom are highly respectable, let 135 more be added, making a total of 1600 educated ministers.

With respect to the number of ministers, who have not received the advantages of collegiate instruction, but who may yet be considered as competently educated, we have no means of exact information. Probably, however, the pious and intelligent of every denomination, will be satisfied, that it would be a large estimate to consider them one half as numerous as those who have been publicly educated; that is, to reckon them at 800. But place the estimate at 900, and then the whole number of competent religious teachers in the United States of all denominations, will be 2500, and the deficiency 6500.

The general view, which has now been given of this subject, is strongly confirmed, by the following statements respecting particular districts of our own country.

In North Carolina, South Carolina and Georgia, containing according to the last census, a population of 1,223,043, there are but about 110 competent ministers, leaving 1,113,043, destitute of proper religious instruction. A respectable gentleman, who is a native citizen of South Carolina, informs us, that in an ancient district of the State, embracing an extent of 900 square miles, contiguous to the sea coast, there is but one place of worship, and that not used; and not one Christian church or minister of any denomination.

The states of Indiana, Mississippi, & Louisiana, with the territories of Alabama, Illinois, Michigan and Missouri, contain a population of about 350,000, and nearly the same number of square miles as the whole of Europe, with the exception of the Russian empire. Yet in this vast region, which is becoming populous and wealthy, with unexampled rapidity, we cannot ascertain after much enquiry, that there are more than 17 competent and stated preachers of the Gospel; that is, less than one to 20,000 souls. And it is affecting to learn, that such important places as Mobile, Blakely, Fort Claiborne, Huntsville, Madisonville, Baton Rouge, and Natchitoches, which are becoming seats of enterprise and influence to this new world, have no Christian teachers of any denomination.

In East Tennessee, which contained, in 1810, 17 counties and 101,367 inhabitants, an intelligent gentleman on the spot says: "There are 14 counties, in which there is not a single regular or educated minister of the Gospel."

Concerning the western parts of Virginia, a respectable gentleman resident in the State, says, in a letter to one of the Directors: "The deplorable situation of this region is enough to awaken sensibility in the heart of a stone." He then proceeds to say, that in eight counties west of the Great Ridge, containing 48,587 inhabitants, there are about 1000 people, connected with the Presbyterians, Methodists and Baptists; leaving more than 47,000, not connected with any religious societies; and four entire counties without any religious institutions whatever. In another district he says, there are 53,000 people in the same dreadful state; in another, 20,000 in the same state, except that there are a very few Methodists and Baptists. In another district of fine country, compact, rich and populous, there are near 60,000 people who are connected with no religious denomination whatever!

This letter presents one tract of country larger than the whole of New England, (excepting Maine,) in which the writer says, "there are but three educated ministers. There are but a handful of Methodists and Baptists, who deserve a great deal of credit for their zeal and exertions. But here are 180,000 people, who are absolutely without religious teachers of

any sort!" A lady in Monongalia county, Virginia, in writing to her brother, who is a minister of Connecticut, draws the same dark and dismal picture of the country where she resides, and then exclaims, "O my brother, how my heart bleeds for souls around us, buried in ignorance, sin, and stupidity; and also for myself and family. Can you not be spared a little while from your charge, to visit us? Can you not intercede for us, with the Trustees of the Missionary Society? If you cannot come, cannot some one be sent? The people wish that they could have preaching and schools, and seem to regret that they cannot read. They do not labor on the sabbath, but visit, and do errands, and make bargains. It appears to me at times that I cannot endure one sabbath, and month, and year after another, shut up in this wilderness, with my children growing up about me, and not being able to lead them to the house of God. I walk alone, in a little grove of oaks, on the sabbath, about the time I think you are going to the house of God."

Concerning the western parts of Pennsylvania, a gentleman of unquestionable credibility says, "there are extensive districts in which there is not, and never was a school. More than half the adults probably can neither read nor write; and there are thousands, who never saw the Bible, nor any other book, nor ever heard a sermon; and this among a people who have extensive farms, in fine order, with large orchards, brick houses, and stone barns. One district has 40,000 people, with but one fixed pastor."

Another gentleman, a respectable missionary, describes a tract of country, in Pennsylvania, of one hundred miles extent, in which there is but one settled minister.

The Committee of an Education Society, just formed in the Western District of New York, say in their address to the public, that in 200 organized congregations of that state, ministers might soon be settled, if they could be obtained. In one county of that state, adjoining Connecticut,—there are 10,000 people, and but one regularly qualified minister. In New York City, it is estimated that there are 73,000 people without the means of religious instruction, and 14,000 families attached to no denomination of Christians.

If we come to New England, where Christian privileges are enjoyed in a higher degree, than in any other region of the country, there is much to excite the solicitude of good men. The population of New England is about 1,500,000. The number of ministers qualified to preach the gospel, among all denominations, cannot be estimated at more than 1000; leaving a deficiency of 500.

In the two oldest counties of New Hampshire, which contain 77 towns, there were in 1813, (and the case cannot be essentially altered still,) 45 towns destitute.—In 24 of these towns, containing 20,000 inhabitants, there were but 161 church members; and in 9 of the 24 towns there was not one; 7 had always been destitute of preaching. One church had had no communion for 5 years; another none for 20 years. Two churches had become extinct, and in another, which formerly contained 40 members, there remained but two, and these females.

This is a gloomy picture; but there is one view in which it is still more gloomy. If the people of the United States are now in this condition, what is to become of their posterity? When we call to mind that 70 years ago, New England was supplied with one collegially educated minister for every 628 souls, and that now, in the United States, there is not one such minister to 6000 souls; when we remember that this rapid degeneracy, has been regular in its progress, that the great causes which produced it are every year becoming more powerful and extensive in their operations; and when we add to all this, that the great mass of the community are not awake to the danger;—with what apprehensions must we look toward the generations that are to come.

Statements, founded upon our College catalogues, prove that, in respect to the number of our educated ministers, we are far behind our fathers! But when we carry the result of these statements forward, and calculate the effect of continued degeneracy upon future times, an awful prospect opens before us. From these catalogues it appears, that for a hundred years after the settlement of this country, viz. from 1620 to 1720, more than half of all the graduates of our Colleges were ministers. During the next period of 50 years, that is, from 1720 to 1770, only one out of 3 engaged in the ministry; and during the period of 40 years next following, that is, from 1770 to 1810, only one out of 5 engaged in the ministry. From 1800 to 1810, only one out of 6. Let it here be observed, that the number of graduates has not increased so fast in proportion as the population of the country, so that the decrease of collegially educated ministers, compared with the population of the United States, has been even greater than in the proportion of the numbers. 1-2 1-3 1-5.

The following are some of the particular facts included in this general statement.

Dartmouth College, from 1780 to 1800 furnished on an average 6 ministers annually; from 1800 to 1810 only 5, though the graduates had increased one fifth in number.



Yale College furnished for 30 years in succession (from 1740 to 1770) 10 ministers annually on an average. From 1800 to 1810 the average number was only 10, although the number of graduates had doubled.

Harvard College for more than 20 years in succession (from 1719 to 1741) sent out on an average 13 ministers annually. From 1800 to 1810 the average was only 6, though the number of graduates had increased one third.

Princeton College, from 1756 to 1776, sent out more than 8 ministers on an average every year. From 1800 to 1810, although the number of graduates had nearly doubled, the average was only 3.

From these catalogues it appears also, that the whole number of ministers furnished by all the colleges has but a little more than doubled in 70 years. During a period of 10 years (from 1730 to 1740) Harvard and Yale colleges, the only colleges then in existence, sent out 187 ministers. From 1800 to 1810 all the colleges together furnished only 453. While the population of the country, therefore, doubling once in 23 years, has multiplied more than 3 fold, the number of ministers has doubled only once.

Let the population of the United States continue to increase for seventy years, as it has done for the seventy that are past, and let no extraordinary exertion be made to multiply the number of educated ministers, but let them increase only in the slow proportion abovementioned, and what will be the result? In seventy years, a period, which our children may live to see, there will be in the United States 72,000,000 people, and but about 3,000 educated ministers. Instead of one educated minister to 628 souls, as in the days of our fathers, there will be only one to 24,000; instead of more than half of all the educated men in the country directing their learning and talents exclusively to the ministry, and spending their lives in advancing the moral and religious prosperity of the country, there will be only one in twenty who will be thus employed.

According to the ablest treatises on the principles of population, supposing the average quality of land, and the general means of sustenance to be as good in the United States as in Massachusetts, the inhabitants of our country may be expected to increase in much the same ratio as heretofore for a century to come. In other words, the population will not be checked, by pressing on the means of support, till our territory shall generally be as populous on an average, as Massachusetts Proper.

Let us then consider our present number of competent ministers to be 2,500, and our population 9 millions, and taking the ratio of increase for both, as furnished by past years, look forward to the year 1925, a little more than a century hence. Two hundred and twenty four millions of people will then be scattered over our vast territory, seventy to each mile, a population about as dense as that of Massachusetts Proper, and as the average of all Europe. Of these 224 millions, 209 millions, (a population greater than that of Europe,) will be destitute of competent religious teachers.

There is one more consideration, which the Directors beg leave to suggest as increasing the darkness of this prospect, already sufficiently distressing. It is this: The ratio of 1,000 souls to one minister, which, for the sake of convenience, has been made the basis of the preceding estimates, does by no means exhibit the full extent of the evil, which we are laboring to remedy. This ratio is the highest that can reasonably be applied to the most populous districts of the country, but when applied to a population so dispersed, as the great majority of ours is, and must be for a long period, it is much too large. A brief illustration will make this evident. Perhaps a compact city congregation may increase to three thousand souls, and yet be served by one minister. But let this congregation emigrate to the west, and spread themselves over six new townships, and then they will need the labors of six ministers. A thousand inhabitants, on an average, in Massachusetts Proper, occupy about 14 square miles; in Vermont, 45; and in Kentucky, 100. Allow then to a minister in the more thinly settled parts of the country, a parish of 50 square miles, which must be a sufficient extent for the labors of any one man, and you give him the charge of less than 500 souls. While this principle is not applicable to a population so dense as that of Massachusetts, nor so scattered as that of Michigan, it shows that intermediate regions of great extent, the ratio of one minister to one thousand people, leads to a result much more favorable than the truth. At least one third of our population will, for many generations, need one minister to 500 souls. It is plain therefore that our present deficiency of ministers, instead of being only 6500, cannot be reckoned at less than 2666.

From these statements taken together, the following conclusions seem to be established:

1. That to furnish an adequate supply for the United States, would require more than 11,000 well qualified ministers.
2. That we actually have less than one fourth part of this supply.
3. That the ratio of supply has, for a long time, been regularly and rapidly on the decline.
4. That the number of pious young men, who are able to defray the expense of their own education for the ministry, is not sufficient to provide a remedy for this alarming state of things. Whether this fact can be explained or not, it is in vain to doubt it.
5. The alternative before the church then, is clearly this; either our number of ministers must continue to decline, or pious and indigent youth must be assisted in their studies preparatory to the sacred office.

That hundreds of such youth might be found every year, if proper encouragement were given, cannot admit of a doubt. The

only question is, will good men make the necessary effort to meet the expense? It can be borne, without subjecting any family or individual to serious inconvenience. Only let the magnitude of the object be felt; let it be distinctly understood, that the grand point at issue respecting the unborn generations that are to inherit this goodly land, is whether they shall enjoy Christian institutions, or sink into paganism; and will it be easy to show how the expense of the proposed remedy may be sustained.

Nor must it be forgotten, that according to a fair division of the unevangelized nations, to whom the gospel is to be sent by Christians, one hundred millions would fall to the share of our country. For these, we ought with as little delay as possible, to furnish, at least two thousand missionaries.

That it is entirely practicable and easy for the people of our country to bear the expense, which these measures contemplate, is capable of the clearest demonstration.

If each person in the United States would pay one cent a year, for this purpose, the amount would be \$90,000 annually.

These statements are made only to show the perfect facility with which the object might be attained, if its real importance were generally felt. That it should be felt, by those who have no sensibilities to the obligations of religion, and the worth of their own souls, is not indeed to be expected. But we have a right to expect that they will feel it, who "prefer Jerusalem above their chief joy," and "weep in secret places" over its desolations.

The resources then to which we look, under God, to defray the great and growing expenses of this establishment, may be classed under the following heads:

1. Occasional contributions; in which may be included special collections made in religious assemblies, incidental donations from individuals, the avails of charity boxes, &c.

2. Female charitable associations, established for general purposes of benevolence, with a view to aid different objects, according to their importance & their exigencies.

3. Minor auxiliary societies. Many of these have recently been formed, on various plans. Some have fixed an annual sum for membership. Some have consisted of married ladies; and others of young ladies, who have devoted, at stated intervals, an afternoon to some kind of productive labor. Efforts of this sort, properly multiplied, and reduced to system, might go far towards furnishing an income adequate to this great object.

4. District auxiliary societies, which are designed to stimulate and concentrate the efforts of towns, and charitable associations within their limits. Such a society has been formed in Essex, and another in Middlesex county; another in Norfolk county has gone into very successful operation, and has honorably distinguished itself, in this good work. Another has recently been formed in Berkshire, and another in Bristol county, under promising auspices. And others, we understand, will soon be formed in Plymouth and Hampden counties.

5. Annual subscriptions of members will produce a considerable income, if the Christian public become sufficiently interested in the objects of the society.

6. Life membership. This will become an important resource, if the worthy example of those female societies, who have made their pastors members for life, should be generally followed; and if those, to whom it would be but a small sacrifice, should be disposed to comply with the terms of life membership from their own resources.

If the foregoing sources of revenue should be deemed inadequate, or for any other reason unsatisfactory, the Christian Church is always to be regarded, as one grand, organized, permanent charitable Society. By its constitution, it is permanent; and by its character, each of its members is pledged to employ his influence and resources for the promotion of its interests. It is indeed but a late thing, that retrenchments and sacrifices for the kingdom of the Redeemer have come to be seriously regarded, as the duty of good men. But let those, who profess friendship to religion, only submit for five years, to one fifth part of the privations, to which some modern nations have been subjected by war; and to which any people will cheerfully submit for the preservation of civil liberty, and no second solicitation of their charities for this object would be necessary. But it is unreasonable to ask for sacrifices, from Christians, to preserve institutions, without which liberty, and life itself, are worthless?

The members of churches in the United States, may be estimated at not less than one to twenty-two of our population, that is, four hundred thousand. Let these four hundred thousand members of churches be divided into eight classes of fifty thousand, and let them combine all the great objects of religious charity in one contribution.

The first class then, consisting of wealthy Christians in our cities and chief towns, might give \$10 each, a year,	500,000
The second class, consisting of the most affluent in our interior towns, might give \$5 a year,	250,000
The third class, consisting of those less affluent, \$3 a year,	150,000
The fourth, consisting of respectable husbandmen, mechanics, &c. \$2 a year,	100,000
The fifth and sixth class \$1 a year,	100,000
The seventh class 50 cents,	25,000
The eighth class, consisting of the indigent, sick, and aged, nothing.	
	\$1,125,000

Let this rate of contribution be continued only for five years, and it will produce the sum of \$5,625,000. The simple interest of this sum would be \$336,000; an amount probably three times greater, than all the contributions of the country hitherto, in behalf of all the great objects of the day united.

8. Finally, as all these estimates are predicated on the supposition of a deep, and general, and constant interest in the Christian public; an interest which cannot be kept up without greater efforts on the part of active and influential Christians, and a more general prevalence of true religion, than we have hitherto witnessed; we add, as the last head of these estimates, donations and legacies of wealthy individuals, and extraordinary contributions from that portion of the community, who love the prosperity of Zion. And we cannot but hope, that there is a multitude in this Christian land, who will be so deeply affected with the necessities of the church, that they will gladly do more than their part, and make up the deficiencies of others; and that many, whom the God of heaven and earth has blessed with temporal abundance, will, on their dying bed consecrate a portion of that abundance to the Redeemer's cause.

The Directors cannot close this Report, without imploring the Divine guidance, in the present meeting of the Society, and commending all the interests of this great and sacred institution to the benediction of Heaven.

\* There are many men in this favored land, to whom it would be a small thing to bequeath the thirty, forty, or fifty thousand dollars to the Education Society. It may be useful to consider how much might be accomplished for the advancement of Christ's kingdom by a legacy of \$50,000. The income would be \$3,000. This sum might be sufficient to afford constant aid to about 20 indigent youth, devoted to the Christian ministry. And these 20 youth might finish their whole education in about 10 years. Accordingly, such a fund would educate 200 ministers in a century, and 2000 ministers in a thousand years; almost as many as the whole number of competent ministers now in America. In those better days of the church, which we are taught to expect, each of these ministers would in all probability be the happy instrument of converting and saving several hundreds of immortal souls. The amount of good, which would be effected by this whole number of ministers in a thousand years, would probably be, the salvation of several millions. Who can estimate this astonishing result of the legacy, when the salvation of one soul is of more consequence than the temporal interests of the whole world, from the creation to the present day? Contemplation on such a subject as this, is worthy of those, whom God has blessed with opulence.

[A number of Tables illustrating the calculations in the above Report, are necessarily omitted.]

#### ISLE OF SHOALS.

For the Boston Recorder.

Addressed to those who can feel and act for the destitute and miserable.

While the Christian public are engaged in designs of the most extensive benevolence: while their efforts for ameliorating the condition of man are about to be limited only by the extremities of the earth, it is a delightful thought that this flame of piety is as intense as it is extensive; for the believer by learning to love the whole man, does not suffer himself to love any section of the whole race. A fond mother by dividing her heart amongst all her children, does not turn an eye of less tenderness on any individual of her flock; and the Christian by embracing the interests of all men, will grapple to his heart the interest of each individual with superior force. Hence the early missionary efforts have had a double operation. Like all the great events of Providence, they have had an action and a reaction. While we have been sending preachers abroad, we have been constrained to pay greater attention to the moral and religious situation of our own country.

Presuming on the excited attention and increased benevolence of the present age, a correspondent, in conformity to the wishes of several others, would lay before the public the unhappy situation of a small, but not inconsiderable district, which seems to claim attention. The place alluded to is the ISLE OF SHOALS. Properly speaking, they are a cluster of little islands, lying about 9 miles from Portsmouth, 7 miles from the main land, and 21 miles from Newburyport. Part of them belong to New-Hampshire, the rest to Massachusetts. Formerly it was no inconsiderable settlement. They had a regular religious society, a church, and a preacher renowned for his piety and faith; of whom some interesting anecdotes are given in Mather's Magnalia. In his days it is believed, the settlement flourished; and the people, following the occupation of the Apostles, exhibited a piety and decency not altogether unworthy of their followers.

As the country, however, became settled, many chose to abandon the cold and toilsome occupation of fishing for a less precarious subsistence on the main land. The settlement dwindled; the preaching of the gospel was discontinued; and their schools went to decay. Most of the wealthy and respectable inhabitants having removed, those left behind were generally poor and ignorant. Reduced to the necessity of obtaining a living by a cold and wet occupation, the love of ardent spirits began to prevail. It may easily be conceived that their progress down the hill of moral degradation was now rapid.

About 15 years ago, the Society for propagating the Gospel among the Indians and others in North America, having taken their deplorable condition into consideration, sent two of their members to visit these isles. The result was the opening of a subscription for the benefit of these destitute people. A sum in this way was raised sufficient to erect for them a small meeting house, a parsonage house, and also to provide them a missionary. The person provided was the Rev. Mr. STEVENS, who appears, by all accounts given of him, to have been exactly fitted for his office. Pious, sensible, firm, conciliating, he entered upon his employment with alacrity, and soon produced a wonderful revolution. He was school master, preacher, and magistrate. He forbade their profanation of the Sabbath, he constrained them to attend public worship; he awed them by his authority; he won them by his paternal solicitude for their welfare. His career of benevolence was short. He died in three years after his settlement amongst them. The inhabitants will now show you his grave, and speak of him with the greatest affection and respect. "He came amongst us," they say, "to do us good; he was our friend."

Since his death, with the exception of one or two short intervals, they have been destitute. They have no schools, no laws, no magistrate, no subordination. Every man does what is right in his own eyes, and consequently what is wrong in the eyes of God. Many of them are poor, ignorant and vicious. They are not worse than other men would be in similar situations; but what is man, wherever placed, when deprived of the means of education, the protection of law, and the restraints of religion? If any one wishes to see a humbling picture of unmodified nature, let him visit the Isle of Shoals.

Most of the inhabitants are unable to read. The children, during the short seasons of instruction above alluded to, have been taught the elements of knowledge. But for a considerable time past they have been forgetting whatever they once knew. If some efforts are not soon made to

revive their instruction, all good effects of past labors, will be lost. The present number of inhabitants is probably about one hundred. Formerly their number was much greater. This decrease has been owing chiefly to the want of moral and religious privileges. The profession of a fisherman is always toilsome; but it is said, for that profession a more eligible situation cannot easily be found. It unites the advantages of being near the market, and near the places of employment. In the opinion of a well informed mercantile gentleman of Newburyport, one thousand inhabitants might here find a decent subsistence. A trader, honest, and disposed to do good, might not only find a residence here profitable to himself, but he might be greatly influential in diverting the people from the inordinate love of intoxicating liquors, to a relish for the comforts of life.

The people are enlightened enough to know that there is a state of society better than their own; and they seem to feel occasionally confused wishes for a better state. Degraded as they are, they are not degraded below the desire of improvement. Especially is this true, since the days of Mr. Stevens, and those who succeeded him. This consideration, be it remembered, affords great encouragement to exertion for their help. One of the most popular arguments against missions to the Aborigines of America has been, that they are too seditious to desire a change.

One poor object in this place merits particular notice. She lost both her parents when young; and lived for twenty years in the family of a man, who long since removed from the place. She is not wholly destitute of common sense, but has not the faculty of obtaining a living. She goes from house to house, begging the morsel which she needs for her subsistence. Through the whole of last winter she spent her time in a deserted house, with some miserable rags to cover her, and with a bundle of straw to sleep on. "God," said she to the writer of this article, "sent me naked into the world, and I believe he will soon send me naked out of it." On being asked to what place she expected to go after death, she replied, "I am afraid to the wicked place." What is to be her lot this winter, God only knows. With a partially very natural for her native place, she is violently determined against being removed; otherwise provision would have been made for her by some benevolent persons on the continent.

The meeting house is still standing, and in tolerable repair. A very little expense would make the parsonage house comfortable. So that all necessary buildings are in good measure provided.

The object of this communication is to mention that some gentlemen of Newburyport, having lately visited this place, have thought that the state of the people ought to be laid before the public, and some joint efforts made for their relief. Beside standing in pressing want of clothing, and some other necessities of life, they need to have a Missionary supported among them during the winter season at least. This Missionary should unite the offices of school teacher, and preacher, and if possible, that of a magistrate. If funds could be provided, it is not doubted that a suitable person could be found.

It ought to be added further, that there are a few families in the place itself, more able than the rest, who will do something towards the support of an instructor.

Let those who may read this article, who have been nourished in competence or plenty, whom every Sabbath summons to attend on the means of grace, ask themselves what might have been their state, if a Sovereign God had appointed them their birth on the Isle of Shoals. Let them view that poor people as their brethren; degraded indeed, but still of the same family; needing the same gospel, because destined to the same eternity. Let them picture to their minds their destitute state, and give them some tears in the closet, and some portion of their substance. Surely the call is urgent; surely God will remember every act of benevolence, and every neglect of duty. Brethren—know that "he who conceiveth a sin from the error of his ways, shall sow a seed from death, and shall hide a multitude of sin." November, 24, 1818.

\* This is about the number of permanent inhabitants. There are many transient fishing boats which resort to this place, so that this number is often greater.

#### DEAF AND DUMB.

For the Boston Recorder.

Extract of a letter from a Gentleman to his friend in Boston.

Dear Sir,—Being on a journey through the State of Connecticut a few weeks since, it providentially happened that I should spend the Sabbath in Hartford. I attended worship in the Rev. Mr. Hawes' meeting-house, where it was communion day. In the course of the morning services, several candidates presented themselves for admission into the church, among whom was a young lady, a pupil in the Deaf and Dumb Asylum. The scene was peculiarly interesting. The reverend Pastor observed to the congregation, that the case of Miss Fowler, the unfortunate candidate before them, was so peculiar, he felt himself bound to state, that she had for some time past manifested a strong desire to unite with the church under his care; that he had repeatedly examined her with respect to her acquaintance with the simple and important truths of the Bible; that she had ever given the most satisfactory evidence, not only of her knowledge of these truths, but also of their renewing and sanctifying influence on her heart, and of the purity of her motives in thus presenting herself to make a public profession of religion; that he viewed this instance of hopeful conversion to be a signal instance of the interposition of Providence in favor of the Asylum, and one that ought to call forth the deepest gratitude of all present. The countenance of the candidate evidently discovered that she deeply felt the solemnity of the occasion. She came forward with great composure, bowed her assent to the covenant which had previously been explained to her, received the ordinance of baptism, and then retired to her seat to partake of the consecrated aliment, all in a manner fully evincive of a realizing sense of the solemn vows she had taken upon her.

The scene was witnessed by a large and very respectable audience, who together with the companions of the candidate in misfortune, were all deeply affected at a sight so novel and interesting. Never did I see so many tears shed on such an occasion. All felt abundantly rewarded for all their prayers, and charities, and labors, to build up this infant establishment.

While witnessing this most affecting scene, I could only regret that those, into whose hands the Lord has committed much of the silver and the gold, could not have been present to have had their hearts melted with ours, and opened to contribute of their abundance to provide the means for the instruction and salvation of hundreds of our kindred and of our families, whose intellectual and moral powers are now chained in darkness. Little are the public aware how many parents there are around us, who have been called to weep over the son or daughter of their hopes, whose mind, by the hand of nature or disease, is forever barred, as they have supposed, from all improvement in human or divine knowledge. O that those to whom God has given children perfect in all their senses and faculties, would feel for these parents, and cause their tears to cease, by casting in their mite to build up an institution so wonderfully calculated to raise these sons and

daughters of suffering, to knowledge & truth in this world, and immortal felicity in the world to come. By aiding in this benevolent cause, we are using the most efficient means, the introduction of that happy period, when the eyes of the blind shall be opened, and the deaf shall be unstopped; when the lame shall leap as an hart, and the tongue of the dumb shall sing; when the ransomed of the Lord shall come to Zion with songs and everlasting joy on their heads."

#### OBITUARY.

For the Boston Recorder.

Died at Williamstown, Mass. Dec. 14, 1818. JOHN HARVEY, aged 24. Member of the Freshman Class, Williams College. The history of those who die in the Lord is always interesting. Every such instance furnishes additional evidence that the spirit of religion is uniform in its influence upon natural character, however modified by circumstances—uniform in the benevolence, sires and efforts it produces, and in the energy and consolation it yields in a dying hour. The subject of this brief sketch afforded an interesting example of its efficacy in the production of a holy life and peaceful death.

In childhood he was favored with the instruction of a pious mother, whose exertions for his spiritual good, it is believed, never entirely lost their influence upon him. An early age this faithful guide and instructor was removed from him by death; and from period to the age of nineteen, his life was marked with that general indifference and inactivity to eternal things, which too frequently characterize youth of his age. About this time, however, a dangerous illness was blessed as the means ultimately leading him from secular views, worldly realizations, to a spiritual apprehension of the Redeemer. In the gradual decline of his health, he was enabled to discover the fullness of those hopes of heaven which are built upon the general uprightness of external conduct, and that principle of faith which purifies the heart, and overcomes the world. Those false relations by which he had hitherto quieted his conscience now appeared in the light of truth—his sense of worldly happiness were now dried up, and saw himself without God, and without hope.

While a recollection of his past life only filled him with anguish, the future presented nothing but the awful retributions of Eternity. He himself a sinner, justly condemned, and what at the disposal of a Being whose mercy had hitherto rejected, and whose love he had abused. In this state of mind, with very few religious privileges, and destitute of pious friends to counsel and direct, he continued more than a year. His sickness meanwhile abated, and his usual health was gradually restored. Scarce this change of situation brought him into society of those whose personal piety and influence were happily instrumental in removing the darkness of his mind, and directing to such measures as contributed to the progressive development of his Christian character. His distressing apprehensions of divine displeasure at length abated, and the still small voice of mercy spoke peace to his soul. The love of God was sensibly broad in his heart, and he was enabled to dwell in the great atoning Sacrifice, to appropriate himself the consoling promises of the gospel. Long after this, in the year 1816, he publicly confessed his faith in Christ, and his hope of eternal life through him. His religion, however, was something more than a mere profession—something besides an intellectual assent to certain sentiments—it was a religion of the heart. A tendency to his active power.

A desire which he had cherished from early life, of acquiring a classical education, was strengthened; (not indeed by any special thirst for literary renown, but by an enlightened zeal to promote the salvation of his fellow men.) He felt the efficacy of religion in subduing his own sinful propensities—in diffusing peace and quietness through his soul, and wished that others might feel it too. He was not ashamed of the gospel of Christ, but longed to become a bearer of the salvation it proclaims. At length, by advice of judicious friends, and from the feeling which Christian benevolence is affording, an indigent youth in preparing for the Gospel Ministry, he was induced to enter upon the initial studies of a collegiate course. After the preparation, in September last, he was admitted a member of Williams College. But the providence of God seemed to have been directing his steps to remove him from the pursuits of time to the employment of eternity. He had scarcely commenced his studies at college, when he was seized with a disorder, which in a few weeks terminated his earthly existence.

Such was the short life of one whose piety talents afforded the most pleasing indication of future usefulness. Of his character little need be said. His intellectual endowments were of an order considerably above mediocrity. To a mind unusually quick and discriminating, he united a strength and firmness of purpose, seldom possessed at his age, and which were rected and increased by their connection with his religious sentiments and feelings. A resolute conviction of duty was always accompanied by his unremitting efforts. This trait in his character was especially developed in the pursuit of the elevated office in which he died. With its most forbidding aspect, was unshaken the ardor of his soul, or to paralyze others whose end was the salvation of others. His exertions thus inspired every minor obstacle to yield. But with this fixedness of purpose, associated the utmost mildness of temper. His decision was not rashness—his firmness was not obstinacy. His natural sensibility was not blunted by his religion, but it was a joy to him to rejoice, and to weep with those that wept. There was however much equanimity in his deportment. One who was his constant companion for the last three years of his life, never witnessed in him the least indication of anger. He grieved by the sins, and wept for the sorrows of others; but was seldom elated with high emotions of joy. Diffident and retired in his habits, his intimates were few; but with them he was of affable and instructive. He possessed in a degree the faculty of giving a serious cast to ordinary conversation, and seemed to understand the import of the inspired remark—"words spoken are like apples of gold in pictures of silver." Indifferent, perhaps to excess, to the pleasures which come from men, he often remarked, he should value higher one opportunity of preaching to sinners the unsearchable riches of Christ, than all the honors of the world. To this office his thoughts were perpetually directed, and he longed to be fitted for its holy functions.

In the early stages of his last sickness, when character afforded but little prospect of his recovery, he repeatedly expressed his perfect willingness to die; observing he had not a single desire to live but to be useful. "But," said he, "I can raise up others more worthy than I am, better qualified to advance his kingdom in the world." The salvation of a near relative lay near his heart, but he observed it can only be for him now. For the last ten days of his violence of his disorder considerably improved the usual exercise of his mind. During some intervals, however, his faith seemed to triumph over the power of death; and the smiles of a reconciled God filled his soul with joy. These

\* He was admitted a beneficiary of the American Education Society, by the Directors, at a meeting in October last.



## LETTER FROM OHIO.

Extract of a letter from the Rev. S. P. ROBBINS, to the Editor of the Boston Recorder, dated Marietta, Ohio, Dec. 13, 1819.

In a religious point of view, things have looked more encouraging here of late, than at any preceding period since my settlement. Meetings are more frequent, and more generally attended than they have been. The Monthly Concert of Prayer is among some of the most precious seasons. I proposed to the people, about a year since, to evidence the sincerity of the desires they put up to God on those evenings, by contributing for the support of the missionary cause—particularly foreign missions. They at once fell in with the measure. Four pence half penny was the sum mentioned, or agreed upon, from each individual who was thus disposed; but it was understood at the same time that we would not wish to restrain the liberality of any who were disposed to give more. We began this contribution in January; the year for this purpose is now closed; we have collected \$40.37; part of which has been transmitted to the Treasurer of the Board of Foreign Missions. We truly live in a wonderful day. The signs of the times are such as to render infidelity and indolence more inexcusable than ever. O that we may all be up and doing, working while the day lasts! I observed above that appearances here were more encouraging than usual—three or four have lately obtained a hope that they have passed from death unto life—some others appear seriously impressed—four stand propounded to the church. We have a weekly church prayer-meeting, to look to God, that he would build up this church in particular, by making additions to it, through the out-pouring of his Spirit, at such as shall be asked; and Thursday the last day of this year our Church have agreed to spend as a day of fasting and prayer for the purpose, and we beg a remembrance in the prayers of all who know the way to the Throne of Grace.

## COMMUNICATIONS.

## PLAINFIELD SABBATH SCHOOLS.

The Sabbath School for the middle district in Plainfield (Conn.) closed for the season on the 13th Dec. On the succeeding Thursday, a sermon was delivered before the school from Deut. 6. 7. "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." A Report of the Superintendent was, at the same time exhibited, giving an account of the organization of the school, and of the proficiency which the scholars had made in the studies assigned them. The following is a summary of the Report:

"The school commenced on the second sabbath in April. The instruction of the scholars was, at first, undertaken by two young ladies. A division of the school was afterwards made into six classes, and the instruction of these classes was committed to one young gentleman, and four young ladies. One of the young ladies instructed two classes, and had the superintendency of the school. At the commencement of the school, the number of scholars was 42. During its continuance, upward of 70 became members of it. The number which usually attended the recitations however was but about 40. Answers from memory were given, by the greater part of the scholars, to all the questions in Emerson's Doctrinal and Historical Catechisms. The aggregate number of answers thus given was 13,945. There were also recited from memory 16,478 verses in the Bible, 9,806 verses of hymns, & 903 lines chiefly of prayers. Several of the scholars recited the whole of the Gospel of John. Several recited the whole Gospel of John and the book of James. One girl of 7 years, recited 738 answers in Catechisms, 997 verses in the Bible and 251 verses of Hymns. Another girl of 13 years, recited 562 answers in Catechisms, 1493 verses in the Bible and 650 verses of Hymns. Another girl of 11 years, recited 562 answers in Catechisms, 1272 verses in the Bible and 1128 verses of Hymns. One boy of 8 years, recited 516 answers in Catechisms, 1231 verses in the Bible and 309 verses of Hymns. Another boy of 12 years, recited 562 answers in Catechisms, 1750 verses in the Bible and 123 verses of Hymns. The same boy recited at one time 719 verses in the Bible."

## FRAMINGHAM SABBATH SCHOOL.

On the 20th of May the Sabbath School commenced in Framingham, under the direction of a Superintendent and ten teachers, and closed the 20th of October. During which time were committed to memory 1676 Doctrinal Catechism, 1646 Historical, 4166 Assembly's, 242 Wilber's Catechism, and 92 Baldwin's, 8409 Cummings' Questions, 5984 verses in Scripture, 13242 verses in Hymns amounting in all to 35,457. Whole number of scholars 135, average number about 70. One girl recited 1048 verses in Scripture, 142 answers in Wilber's Catechism, and 558 verses in Hymns. Another recited 2018 answers in Cummings' Questions, 223 verses in Scripture, and 491 Hymns. Another 1671 Cummings' Questions, and 194 verses in Scripture. Several others have recited from three to eight hundred of Cummings' Questions, besides a good proportion of Scripture and Hymns. One girl recited 1461 verses in Hymns; six little girls recited 3344 verses of Hymns. One hour only on each sabbath was appropriated to the instruction of the children; their punctual attendance and good behavior merited the approbation of both teachers and parents, who earnestly pray that the seed here sown may be long, spring up and bear fruit to the glory of God. O that Sabbath Schools may soon be established throughout the Christian world; none will ever lament engaging in this pleasing employment; the satisfaction they may derive by instructing the youth in the first rudiments of Christianity will repay them fourfold.

## ROXBURY SABBATH SCHOOL.

In the Rev. Mr. Bradford's parish a Sabbath school was opened during the last summer, and continued for four months and a half, when it was suspended on account of the winter. This school has been under the immediate superintendence of Deacon Corey and Dr. Draper, assisted in the female department by their ladies as superintendents; the number of children admitted was about 100; 30 generally attended, who were instructed by 6 female and 4 male teachers. In this school the children committed to memory 21,253 verses of Scripture, 4649 answers in the Catechism, and 1528 Hymns; and by one scholar 1189 verses in Scripture, 92 Hymns, and 83 answers in the Catechism was learned. The hours of school were before meeting in the forenoon, and after meeting in the afternoon. Among the classes was one of Africans which was sometimes under the immediate instruction of Mr. Bradford, who has taken a deep interest in the school, and expressed so strongly his feelings, as to call forth the fear of sympathy for their situation and satisfaction for their teachable disposition. To the teachers great credit is due for their disinterested attention and fidelity. This school furnishes another, among the many which have been published, of the benefits of their establishment not to parents and children, for it has been observed that many of the former were more frequent and constant in their attendance at the house of public worship than formerly, and many children who before never, or but seldom attended, were now found constantly present. We hope these little seminaries of learning will continue to increase throughout the country, and that the superintendence of them, on which greatly depends their utility, will call forth the active cooperation of the most respectable and pious of our citizens.

## WARNER SABBATH SCHOOL.

The origin of the Sabbath School establishment in Warner, N. H. may be traced to an anonymous letter on the subject, dated Boston, May 29th, which the Secretary received in the early part of the summer of 1817. The perusal of this letter left no room to doubt the importance and utility of such an establishment. The only question that remained was the practicability of it in this thinly settled town, and the best method of introducing it. In May last measures were taken to put the Schools into operation by the appointment of twelve managers. Accordingly Schools were opened in six districts in the town, and continued from 12 to 16 weeks. The whole number of scholars that attended was 226, of different ages, from 4 to 22. About 50 of this number attended but few times. The whole number of verses of scripture recited is 84,113. One girl of 13 years, in ten sabbaths recited seventeen hundred and eighty-seven verses; her greatest lesson was three hundred and sixty-eight. Scholars who had correctly recited 1200 verses were entitled to a Testament; on thirteen this reward was conferred. Others received Tracts, in the proportion of one page for every ten verses. By this measure above six thousand pages of Tracts have been distributed, which it is hoped will be a means of great good, not only to children, but also to parents and other members of their respective families. Never was money bestowed more cheerfully than in furnishing these small premiums, and for every exertion an abundant compensation was found in the attention and improvement of the children. May the inconvertible seed of the word abide in their hearts, and bring forth fruit to eternal life.

## TRIAL OF PIRATES.

On Wednesday last, in the Circuit Court of the United States, in this town, held by Judges Story and Davis, the four prisoners, against whom a verdict had been found for murder on board the schooner Plattburgh, were brought up and received their sentence. The trial took place on Monday and Tuesday. In course of the evidence it appeared that the schooner Plattburgh, owned by Isaac McKim, of Baltimore, sailed from that port for Smyrna, July 1, 1816, having on board \$42,000 in specie, and 600 bags of coffee—William Hatchett, captain, Thomas Baynard, supercargo, Frederick I. Gaison, 1st mate, and Stephen B. Onion, one of the witnesses, 2d mate, and eleven men in all before the mast, among whom were the prisoners, John Williams, John P. Rog, Francis Frederick, Nils Peterson, and Nathaniel White.

No material difficulty occurred on board until about 12 o'clock on the night of July 21, when Williams, who was on deck, cried out a sail, he? Onion asked where, and Williams replied, "Come forward and I will tell you." Onion and Gaison went forward & both were knocked down. Onion heard Gaison cry "murder," and did not see him afterwards. Onion was seized about the breast, but the captain coming up from the cabin, he was left, and ran below and concealed himself in the bread locker. Baynard was called up in haste, and told the captain wanted him. Onion heard a scuffle on deck and saw no more of the captain or Baynard.

They afterwards came below, and found Onion, and held a consultation how they should dispose of him. Peterson proposed to throw him overboard as he was one of the officers. The others said "No." Williams said, "As we have taken innocent blood enough, let him live." They agreed to let him live and share with them, compelling him to take a large glass of whiskey, and to swear to be true to them.

The next day White asked if they should go to South America. Stromer said they would go to Norway, where he was well acquainted. They broke up the hatches, took out the money and divided it. Onion at first refused to take his share, but on being threatened, took it. Stromer was made captain, and they steered for Norway. Onion afterwards heard Peterson say that the captain nearly threw him overboard, and Smith said the captain drew him over the rail, and he then separated himself from him. Frederick said this was the fifth vessel he had served in this way. Williams said they had previously attempted to poison the officers, and once to bind them—Onion also stated that White appeared to join reluctantly, and told him he would never take life for money. He had a notion of falling back but was afraid of the others.

They arrived in 22 days at Cleveland, in Norway, where they lay at anchor 4 or 5 days. Onion did not go on shore but once, and then Williams kept close by him. Here Williams, with Onion, and Sammerson, the Howard who was witness, left the vessel and went in a sloop to Copenhagen. Here they remained 14 days, and then were arrested by the police, when Onion made a statement of the whole affair, as he says it was always his intention to do. Williams and Onion were kept in prison at Copenhagen, until they were taken on board the Hornet, to be brought to this country.

Messrs Hooper and S. L. Knapp appeared for the prisoners, by appointment of the court, and defended their cause with great skill and eloquence. Mr. Blake, the United States' Attorney for this District, conducted the prosecution with much ability, and his closing argument to the jury was remarkably lucid, powerful and eloquent. The presiding Judge delivered the case to the jury in a most able and pious charge, and after a short interval, the jury gave a verdict of guilty of murder, against all the prisoners except White, whom they acquitted.

On Wednesday the four persons convicted were brought into court to receive their sentence. On being asked why they should not receive the sentence of the law, each of them except Rog, a Dane, who does not speak English intelligibly, addressed the court, giving some account of their lives and of the mutiny. Judge Story then in a solemn and impressive manner pronounced sentence of death to be executed between eleven and two o'clock on the 21st of January ensuing.

## OLD SOLDIERS.

We are happy to learn that Judge Davis, of this District, has received the decision of the Pension Office, in Washington, on 185 applications for pensions, (for services performed during the Revolutionary War) made before said Judge; they comprise about one-third of the applications made.—Of the above 185, 111 have been admitted, and will be placed on the pension list as soon as the Judge shall have certified to their indigent circumstances; 50 other applicants, must furnish further proof of their services, as their names are not on the rolls; 24 only of the 185 are thrown aside, as not being entitled to pensions under the law. These are Asa Witt, John Dobbin, Aaron Blaney, William Bell, Nathaniel Peck, Abraham Ingersoll, James Newhall, Thomas Burbeck, Moses Piper, John Gammell, Job Weed, John A. Dunn, Eli Bliss, Isaac Kimball, Joseph Bassett, John Carter, William Pratt, Moses Howe, Eben. Forest, Gamaliel Cahoon, John Love, Thomas Leonard, Jacob Parker, Martin Herrick.

The Rev. Mr. SHEPHERD has collected for the funds of the Connecticut Asylum for the Deaf and Dumb, in his late tour, upwards of 3000 dollars. This sum was obtained in Massachusetts and Rhode Island; principally in the former.

505 dollars were collected in St. George's Church, New-York, on Sunday evening, the 20th ult. for the Episcopal Missionary Society.

A number of Ladies in Portland have forwarded forty dollars to the Treasurer of the American Education Society, to constitute the Rev. Edward Parsons a member for life.

## DOMESTIC NEWS.

**Our Affairs with Spain.**—The National Intelligence contains the late Correspondence between the Secretary of State and the Spanish Minister, which occupies nearly fourteen columns of that paper. That our readers may know the present state of our affairs with Spain, we think proper to state, that the Spanish Minister, in a letter of the 24th of October, enclosed a number of propositions to serve as the basis of a Treaty by which the Provinces of East and West Florida, with all their Towns and Forts, should be ceded to the United States in full property and sovereignty.—Connected with this proposition, are others in relation to the claims of our government on Spain for spoliation on our commerce, to the boundaries of Louisiana, &c. On the 31st of October, the Secretary of State accepts, with certain modifications, of the proposition for ceding the Floridas, and agrees to cancel our claims for spoliation; but rejects the prescribed boundaries of Louisiana, and draws the only line to which the President will consent. On the 16th of November, the Spanish Minister replies, and modifies the boundary he had proposed. On the 30th of the same month, the Secretary adheres to his former line, and adds that as the Spanish Minister is not authorized to accede to that, he is ready to proceed to the exchange of the ratification of the convention of 1802. The ratification of the convention was exchanged, and the negotiation, in relation to the Floridas, closed for the present. The Convention of 1802, as now ratified, is embraced in the proclamation of the President.

A Treaty has been published, by authority, which was concluded at Madrid, in 1802, but the ratification of which, by Spain, has been withheld until recently. This Treaty, provides for the settlement, by the arbitration of Commissioners, and in the most unexceptionable manner, of all claims, prior to the year 1802, of the citizens of Spain and of the United States, respectively, for losses sustained by the depredations of citizens of the two governments, prior to the year 1802. The claims for spoliation by French privateers, carrying their prizes into the ports of Spain, during the same period, and which have been ever since the subject of negotiation, are not provided for. They are, however, expressly reserved, and the existence of the claims thus distinctly recognized.

**Public Lands.**—By a Report from the Land Office, in pursuance of a resolution of the House of Representatives, it appears that the amount due to the United States, for purchases of the Public Lands northwest of the river Ohio, is \$7,290,438. The lands sold prior to the year 1812, have been paid for, or have reverted to the United States, because the period of original credit, and the extension or time for payment, (three years,) have expired. The whole amount of sales during the intermediate period have been \$14,447,675; and there have been received by the United States, \$5,615,055.

The sale of public lands in Alabama territory have been very extensive, and are estimated already to have amounted to ten millions of dollars. During the last year, it is believed the sales have exceeded four millions of dollars in that territory alone.

**Trade with the Indians.**—In a late report of Mr. Secretary Calhoun, he proposes that, a company of American traders, with a sufficient capital, to be divided into shares of one hundred dollars each, be established, to be limited to the term of twenty years, paying an annual tax, &c. such an establishment, protected by our military posts in that quarter, he thinks, would speedily destroy all foreign competition, and would, in a few years, push our trade across the continent to the Pacific. The most profitable fur and peltry trade in the world would be ours.

**Lake Fisheries.**—The quantities of fish taken in Lakes Erie and Ontario, have become an article not only of great value to the neighboring settlers; but of considerable interest as an object of merchandise. During the last season, the fare, taken in Lake Ontario, consisting of Herrings, White Fish and Salmon Trout, amounted to 5600 blbs. valued at \$44,400. The fisheries of Erie are considered to be much more productive.

We learn from Washington (says Relie's Philadelphia Gazette) that it is understood the Cabinet have come to a determination that a considerable reduction shall be made in the staff of the army of the United States. General Jackson is daily expected at the seat of government. On account of ill health, and considerations of business, it is his intention to retire.

The U. S. Navy Commissioners have advertised for a large quantity of timber and plank, treenails, &c. to be delivered at Washington.

The duties on tonnage in the first 6 months of 1817 amounted to \$193,251.—Do. 1818, 129,474. In the former period on foreign tonnage 157,778; and in 1818, 90,079.

2905 Patients have been under the care of the Philadelphia Dispensary the last year. Expenditures, \$2200.

In the Maryland State Prison there are 217 males and 64 females.

A detachment of 140 militia of Princess Anne County, Virginia, have been on duty, searching the woods, &c. for a banditti, composed of runaway slaves, who have lately committed many crimes in that District. They only succeeded in taking one of the leaders.

The people of New-York have determined to present a piece of plate to Mr. WILLIAMS, the British Consul at Mogador, for his philanthropy in redeeming Capt. RILEY, and five other Americans, from Barbary Slavery.

## HUNTING.

**Towanda, Dec. 12.**—On the 14th inst. about 700 men of the neighbouring townships, formed a hunting party. The signal for proceeding, was given on French town Mountain, which was answered by all the horns of the hunters, comprising a circuit of forty miles, in the space of 15 minutes. The hunters then progressed towards a centre in Wylox township; shooting and driving the game before them, until the circle became too small to use guns with safety; the animals were then attacked with bayonets fixed on poles, clubs, pitchforks, &c. with such success that 300 Deer, 5 Bears, 9 Wolves, & 14 Foxes were killed. It was calculated that 800 Deer, 10 Bears, and 20 Wolves, escaped, together with a great number of small animals. The expedition was attended with many circumstances highly interesting to hunters, and closed as usual with great mirth.

**Warren, (Ohio) Dec. 10.**—A large number of inhabitants from the towns of Nelson, Hiram, Mantou, Middletown, Ravenna, Charlestown, Sharon and their vicinity, surrounded on the 4th inst. the town of Rootstown, advanced to a square of about 160 acres previously laid out, and killed twenty Bears and twenty-six Deer, besides other small game, such as turkeys, cats, &c.

On the 4th of December, men from various parts of the county of Bradford, Penn. surrounded a piece of woods and killed two hundred deer, six wolves, three bears and two foxes. The number of men not accurately counted, but by good judges supposed to be from eight hundred to one thousand.

**WANTED** in a Retail English Goods Store, an active LAD of respectable connections, about 14 years old. One that can be well recommended will have good encouragement.—Enquire of David Fardick, Charlestown. Dec. 19.

## CONGRESS OF THE U. S.

**Dec. 21.**—The House resolved itself into a committee of the whole, Mr. Holmes in the chair, on the bill making appropriations for the support of the Navy of the United States, for the year 1819. The bill includes the following items:

For pay of officers and seamen,	1,270,333 50
Provisions,	594,037 50
Medicines, and all expenses of sick,	36,000
Repairs of vessels,	350,000
Contingent expenses,	300,000
Repairs of navy yard, docks, &c.,	100,000
Completing medals and swords,	7,500
Pay & subsistence of Marine Corps,	122,897
Clothing the same,	2,039 10
For military stores for do.,	1,087 50
Contingent expenses,	18,600

The bill was then reported to the house and ordered to be engrossed for a third reading.

**Dec. 23.**—Several bills were read in the Senate, and referred. A resolution was offered, for granting certain public lands, for the seat of government, in Mississippi State. The com. on public lands were discharged from the further consideration of the Petition of N. Amory; and he had leave to withdraw his petition and papers. The Alabama state bill; the bill regulating the Courts of the U. States, and some others, of minor importance, were postponed to future days.

## Land and Direct Tax.

**Dec. 24.**—On motion of Mr. B. Smith, the committee of Ways and Means were instructed to inquire into the expediency of authorizing, by law, the Commissioner of the Revenue to appoint an Agent in each of the counties of the several states, to receive the tax due thereon to the general government, on lands which are or may be sold for the nonpayment of the said tax.

## Increase of the Navy.

On motion of Mr. Pleasants, the naval committee were instructed to inquire into the propriety of authorizing, by law, the purchase of the lumber particularly live oak, necessary for building twenty clippers and other small vessels of war.

## MARRIAGES.

In Boston, Mr. Samuel White, to Mrs. Hannah Hopkins; Mr. Henry Benson, to Miss Hannah M. Howe; Mr. David Marsh, jr. of Hingham, to Eliza B. Greene.

At New-Bedford, Mr. Benjamin Sanford, to Miss Betsey Foster.—At Dartmouth, Mr. Waldo Slocum, of Chilmark, to Miss Abby Smith.—At Bowdoinham, Capt. Stephen Prescott, to Miss Lavinia Gaubert.—At Amherst, Mr. Abraham Merrill, aged 81, to Mrs. Huldah Rowe, aged 82. Their children, grand-children, and great-grand-children, were witnesses at their wedding.—At Keene, Mr. Henry Grout, of Lima, N. Y. to Miss Millittah J. Sumner.—Mr. Otis Birdwell, to Miss Abigail Porter.—Mr. Aaron Reed, to Miss Mary Wilson.—At Springfield, John Howard, to Miss Mary Stoddard Dwight, eldest daughter of the Hon. Thomas Dwight.—At Wrentham, Mr. Benj. H. Fales, to Miss Betsey B. Fairbanks.—At Hingham, Mr. George W. Otis, of this town, to Miss Hannah Waters.—At Portland, Mr. Charles Blanchard, mer. to Miss Mary W. Dana.—At Brunswick, Mr. Martin Woodward, to Miss Joanna Varney.—Mr. Samuel Graham, to Miss Margaret Woodcock.—At Bangor, Mr. Timothy Colley, to Miss Mary Mayhew.—At Haverhill, Mr. John Corlies, jr. to Miss Sophrona Emerson.—Mr. Wm. Morse, to Miss Polly Silver.—In Christ's Church, at Hopkinton, Horace Chase, Esq. of Goshen, to Miss Betsey Blanchard, of the former place.

## DEATHS.

In Boston, Miss Ann Collins, aged 16; Mrs. Dorothy, wife of Capt. Jeremiah Buckman, late of Falmouth, Me.  
At Charlestown, Mr. Samuel Hall, aged 45.—At Roxbury, Mrs. Mary Lethbridge, aged 32.—At Haverhill, Mr. Sampson F. Haynes, aged 33; Aaron, son of Mr. David Pettigrew, aged 10; Mr. John Hoyt, aged 25.—At Hartford, Mrs. Mary Fowler, wife of Mr. Isaac Fowler, aged 71.—At Hingham, widow Lydia Humphrey, aged 72.—At Gorham, Harriet, aged 7, and Polly, aged 15, both daughters of Mr. Joseph Adams.—At Lowell, Miss Sarah W. Wingate, dau. of Doctor John Wingate, aged 35.—At Providence, Mr. Joseph Thomas, aged 43.—At Newburyport, Dea. Joseph Hale, aged 77.—At Gilmanston, widow Hannah Foss, aged 103.—At Alton, widow Mehitabel Flanders, aged 78.—At Concord, Mr. Jonathan Hildreth, mer. aged 66.—At Salem, Mr. Nathaniel Appleton, aged 40; widow Margaret Marshall, aged 82.—At Portsmouth, Miss Harriet Clagett, dau. of the Hon. Clifton Clagett, of Amherst; Mr. John Rider, aged 52.—At Gardiner, Me. five deaths occurred in the course of five weeks, in the family of Mr. Michael Burns—three of which were his children.—At Shapleigh, Mrs. Dorothea Huntress, aged 54, consort of Major D. Huntress.—At New-Haven, Mrs. Abigail Chauncey, aged 72, wife of Hon. Charles Chauncey.—At Augusta, (Geo.) Benjamin H. Meigs, Esq. a native of Connecticut.—At Baltimore, Mr. William Ballard, merchant, in the 34th year of his age.—Mr. B. was a native of Boston, and had resided in that city for the last 12 years.—At Alexandria, Mrs. Abigail Runnels, wife of Mr. John H. Runnels, formerly of New-Hampshire, in the 30th year of her age.—At Norwich, Mr. Samuel Andrus, aged 87.—At Philadelphia, Richard T. Kennard, son of George Kennard, Esq. aged 27.

## To Readers and Correspondents.

The importance of the Report in the first page of this paper, and the objections which several friends have expressed to seeing such articles divided, is the reason of its being given entire.—Several Missionary articles and several Communications are necessarily postponed.

We have received a poetic New-Year's Address for the Carrier, from an unknown friend; it is very appropriate to the character of the Recorder; but we had one previously engaged.

## NOTICE.

A QUARTERLY MEETING of the Directors of the American Society for Educating Pious Youth for the Gospel Ministry, will be held at the Hall of the Massachusetts Bank, on WEDNESDAY, the 13th of January, at 10 o'clock, A. M.

On the day previous, at 3 o'clock, P. M. a committee appointed by the board, will attend at the same place to examine the claims of such as may apply for the assistance of the Society.

Jan. 2. ASA EATON, Clerk.

## COMMISSIONERS NOTICE.

NOTICE is hereby given, that the subscribers have been appointed by the Hon. Samuel E. Dutton, Esq. Judge of Probate for the County of Penobscot, Commissioners on the estate of ELIZABETH R. SAIN, late of Hampden, in said county, clerk, deceased, represented insolvent, and that six months are allowed from the 7th of December 1818, for the creditors to exhibit their claims against said estate, and that we will attend to the service assigned us at the office of E. Brown, in said Hampden, on the third Monday of January next, and on the third Monday of the four following months from 10 o'clock in the forenoon to four in the afternoon, on each of said days.

Hampden, Dec. 12th, 1818.

ENOCH BROWN,

JOSEPH BRAZER.

## LOOKING GLASSES.

EDWARD LOTHROP, No. 28, Court-street, near Concert-Hall, offers for sale a handsome assortment of Looking-Glasses, of the first quality, which he will dispose of at fair prices, for Cash only. Looking-Glasses, Portraits, pictures, &c. framed in the best manner. Orders left as above will be promptly executed. 3rd Dec. 18.



POETRY.

From the London Evangelical Magazine.

ODE ON THE NEW YEAR.

Thou crownest the year with Thy goodness.—Psalms lxx. 11.

Again the flight of time demands  
The annual grateful song,  
While yet in the Eternal hands  
Our circling years prolong.  
What mighty skill, what gentle grace,  
The varying seasons prove!  
Embodying in their narrow space  
Such magnitude of love.  
To form a day, what wonders meet  
Above vain man's control;  
But in a year—a life complete—  
What mind can grasp the whole?  
Each morn the light new lustre sheds,  
And man to labor goes;  
Then night its sable curtain spreads  
To soothe our calm repose.  
The wintry frost, the flow'ry spring,  
And summer's genial blaze,  
The fruits of mellow autumn bring,  
And speak their Author's praise.  
The teeming earth, the fast'ning skies,  
The tide that ebbs and flows,  
The rain that falls, the dew that rises,  
Thy bounteous hand disclose.  
Existence breathes in countless forms  
Through earth, and sea, and air;  
And angels, mortals, brutes, and worms,  
Depend on heavenly care.  
But not for earth alone design'd,  
Nor limited to time,  
Man feels within immortal mind,  
And glows with hope sublime.  
The God of life the hour conceals  
When man with dust shall blend;  
But, lo! the Saviour's love reveals  
A world without an end.  
Enough this sacred truth to know,  
To cheer our last remove,  
That those who live to God below,  
Shall reign with God above.

MISCELLANY.

JOURNAL OF REV. N. SOLOMON,  
THE CONVERTED JEW.

[Mr. Solomon, it will be recollected by our readers, left England with Mr. L. WAT, to make a Tour of Europe, for the purpose of visiting the Jews, preaching, and distributing the Hebrew New Testament among them. In a letter to the Secretary of the London Jews Society dated St. Petersburg, July 23, 1818, he says, "You will doubtless have heard before this, that I am now separated from my dearest friend, Mr. Way. Truly it was a new trial to me, and nothing but a strong sense and conviction that it is my duty to do so, would have supported me under it, and I think God does support me under it." "I have drawn up a concise journal from Moscow to Odessa, with some remarks for the use of his Excellency Mr. B. Popoff, a copy of a part of which I send you enclosed, the rest shall follow." The Jewish Expositor of October last states, that "previous to the receipt of this letter, the London Jews Society had resolved to establish Mr. Solomon as a Missionary to his brethren in Poland, for which he seems to have been prepared by the providence of God." The following is the part of his Journal alluded to in his letter:

REV. N. SOLOMON'S JOURNAL.

Your Excellency having requested me to send you some account of our proceedings in our journey through Poland, I take up my pen with pleasure, and will endeavor to lay before you Excellency, a short sketch of our observations among the numerous Jews in that country, and the result of our experience during the time we have resided among them. As I cannot but regard with a lively interest the object of the Committee of which your Excellency is the President; as the end which your pious Alexander had in view in its institution is most manifestly the present and eternal welfare of Israel; and as an experimental acquaintance with the Jewish people, their tenets, prejudices and objections are requisite to the same end, I trust the following pages will not prove altogether useless, and will at least be accepted as a token of my sincerest gratitude to yourself, as well as to your noble patron the prince Galitzin, for all the kindness & assistance with which you have honored me.

Smolensk.—Having taken an affectionate farewell of our Christian friends at Moscow, we left that city on the 5th of March, proceeding towards the Smolensk road.—There being no Jewish residences in the whole of that road, we were the first day amused with the famous monastery and church of Waskrescensk, called the "New Jerusalem," which we were told was a perfect copy of the church at Jerusalem, where the sepulchre of our blessed Lord was supposed to be deposited, and afterwards we were much gratified on meeting the prince Alex. Galitzin, nephew of the prince at St. Petersburg, who bears the same name. Mr. Way was struck with his obliging manners and conversation, especially on the subject of religion, and hearing that England may probably form a part of his tour, he gave him some useful directions and letters to his friends. On our arrival at this town, which is not yet recovered from its ruins, we found that the Jewish community here does not exceed the number of ten families. Calling the next morning at the house of their superior, I met eight Israelites assembled together for prayer, and an old man of above eighty years of age, reading in his bed the Talmud, on the subject of the Passover. This offered at once an excellent opportunity for an edifying conversation. The old gentleman appeared much surprised at my acquaintance with his Talmud, and this prepared him as well as the others to listen with attention, when I endeavored to explain unto them the nature and use of the passover lamb, and whom it did prefigure, and shewed them that no sooner did the substance appear, than the shadow vanished away. The good rabbin seemed rather struck with the concurrence of Scripture passages and circumstances, but

made no reply; the younger Jews could only answer that they are no scholars, and must therefore follow the religion of their fathers,—a reply with which we have too often met, but which, as it is founded solely upon ignorance, can in fact only continue an excuse or a satisfaction to their conscience as long as they are left without instruction and information. In the afternoon I visited the poor old man a second time, together with Mr. Way, who brought him a Hebrew Testament, and pointed out to him the 3d chapter of St. John's Gospel, the contents of which, to our utter astonishment, he read with such joy and avidity, that he did not only shed tears himself, but drew them from our eyes by his interesting countenance, and the manner in which he perused it; he added that he was desirous to read the whole of that book, & that he would explain it on evenings to the family and the rest of the Jews in the town; upon which we left with him the word of life, and took leave, impressed with a pleasing hope, that we may one day meet this child of Abraham in the bosom of his Father, and the Father of all the faithful.

Mr. Way visited his Excellency the Governor in this place and delivered the prince Galitzin's letter. He received Mr. Way very kindly, and informed him that in his government the Jews are comparatively few in number, but added, that as much as would be in his power, he is ready to assist and further our views. His Excellency then introduced us to the Archbishop Scraphim, with whom we spent half an hour with great pleasure. At our departure Mr. Way presented the venerable prelate with a copy of the Hebrew Testament, which he kindly accepted for the use of his Gymnasium, where the Hebrew tongue is not neglected. In our journey from hence to Minsk, which was five days long, we spent the most of our time among Israelites, by whom we were universally well received, and to whom we found easier access than we could possibly expect. The first place on this road where the Jews are settled as a community, is a little town called Ljady, which we happened to pass by, the post house being a little way out of town; meeting however a Jewess going into Ljady, we begged that she would send out to us an intelligent Hebrew, with whom we might enjoy a short conversation; she went, and in less than half an hour we were gratified to see a venerable elder of the synagogue, with eight or nine of his brethren, walking into our room successively; the elder, who was the Mercurius of his company, was possessed of good sense, and piety unstained by bigotry. He read the Hebrew Gospels fluently, and observed that this book was entirely new to him, but that it appears to be founded on Moses and the Prophets; what he knew of Christianity, he further said, was only by hearsay, and in most of its articles, some of which he mentioned, he found insurmountable difficulties; many of these articles, as they were totally unfounded, and the belief only of an ignorant and superstitious vulgar, I had no hesitation to tell him are false, and not to be found in the book which I put into his hands, the true depository of Christian doctrine; the rest I endeavored to solve, and took at the same time the opportunity to impress them with the importance and excellency of the Gospel, and its salvation. When I had finished, he said, "he believes the time will come when all nations shall serve the true God with one accord and in one way; that the Jews have once been the first with God, but they have rebelled and he cast them off, and now (speaking in a tone of humility) they wait to be the last." "That," I replied, "is a voluntary humility, and while it becomes us to be last on all other occasions, we ought to strive to be first in the fear and love of God and in obedience to his word." The bystanders listened with attention, and some of them desired to have Testaments, and promised to study it and judge of its contents for themselves. One old man, a prejudiced Pharisee among them, inveighed loudly against our endeavors; but his exclamations proceeding merely from ignorance of his own religion as well as of ours, and having neither reason nor argument to support them, seemed to make no impression upon his brethren.

The next considerable place we passed was the town of Orsha, which contains a community of about three hundred Jews. As we stopped there only a few hours, our attention was chiefly directed to our host and his son, both very interesting though different characters, and of the first respectability: they spoke the French language, and therefore Mr. Way could converse with them himself. The former we found a well informed and clever person, and far from being a bigot; he was, on the other hand, tinctured by the proud notions of false philosophy, which however he did not choose to display: he was reserved, and received a Testament obligingly. The son, though unlike his father in his natural dispositions, was not behind him in point of instruction, which he displayed in a most striking spirit of meekness and humility.—Mr. Way was much struck with this amiable young man, and was deeply interested in the welfare of his soul. He did not, I trust, leave him without an impression; and in parting he presented him a Testament for his own use, and three copies more for that of his young friends in the town and neighborhood. So true is the prophecy of our divine Master, that the son shall be divided against his father, for his name's sake; and so invariable is human nature in all ages and climates, that wherever the seed of the blessed Gospel will be scattered, it will meet with contrary soils, and wherever the preachers of the Gospel shall find their way, they must expect to meet with Thessalonians as well as Bereans, (see Acts xvii.) but God has never left himself without a witness, & should his

word prove a savor of death unto death to some, it must, blessed be his name, prove also a savor of life unto life to others; for the Gospel is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Gentile. I thank my God that it is not left unto us to distinguish between the chaff and the wheat, so that we must do our duty simply in dependence upon his blessing; and assuredly he will not fail to bestow it in his own time and manner. (Isa. lv. 10, 11.) In passing from Orsha to Minsk we did not want occasion to converse with Israelites of various characters, and education; in so short a time we could only speak a word in season, have the Gospel with them, and recommend it to their serious attention, and then to the blessing of its Divine Author. The Rabbin of Barissou, in particular, came to see us at the post house on a Saturday, and thanked us heartily for a copy of the Hebrew Testament.

Minsk.—As we had previously understood that the number of Israelites in this city amounted to above one thousand, that many of them are well disposed towards the Christian religion, and that the Russian archbishop of Minsk is zealous for their conversion; we conceived it worth our while to go a little out of our way, and visit this interesting town and neighborhood, which is beset with Jewish inhabitants. As we happened to arrive here early on a Sabbath morning, we did not visit the Governor until the next day. His Excellency read both the letter addressed to him, and my paper from the Prince Galitzin, and observed, that he thinks the Emperor's Ukase respecting the Christian Israelites, will not fail to make a proper impression upon his Jewish subjects, and that a few days ago, he had the pleasure to hear a young man of Minsk express a wish to be baptized into the Catholic faith; upon which, he sent him to the Roman vicar to be examined, and received into the pale of his church; The first Jew, exclaimed his Excellency, that entered the Roman church in Russia; as, till the late Ukase, made its appearance, no Jew was permitted to be baptized into a foreign church. The Governor was then kind enough to convey us by his secretary, to the archbishop Anatoli, and sent the prince's letters for his perusal. This venerable prelate received us with much kindness, and had a long conversation with Mr. Way in the Latin tongue, which he spoke very fluently. In the course of his conversation, the Bishop manifested abundantly his pious desires, that Israel might be saved; but appeared somewhat discouraged by the prejudices of some Jews with whom he happened to converse, and especially by the circumstance, as he mentioned to us, that many of them do not understand the Hebrew Testament in a grammatical way—a circumstance, which is too true in the abstract; but ought to be no more discouragement to us, than it is to the Bible Society, that among all nations, there are thousands who read and understand the word of God in their respective vernacular tongues, without knowing any of its grammar and construction.

The Minsk community being so considerably large and very respectable, we were naturally anxious to discover how far they are prepared for the reception of the Gospel, and what measures might be used in order to convince them that Jesus of Nazareth is their Messiah; but being entire strangers, and having no personal acquaintance with any of the great mass of them, we conceived it best to invite some to our house, and expound to them a chapter of the Old Testament in their own language, hoping, that perhaps, twenty or thirty persons might attend, and so we might get an opportunity at the same time to converse with them on the subject. As we could not well make an attempt of that kind without the Governor's knowledge, we consulted the secretary about it, and also the Lutheran minister in the place, both of whom approved of the proposal, and thought it the best way to make an impression upon them. They advised us to send short notes to the chief Jewish families in the town, and appoint the hour they might come to our house the next day. We followed their directions, and the next morning the police master came to us from his Excellency the Governor, to say, that the Jews are willing to hear us, and ask, if we wish to come and speak to them in their synagogue, adding, that he (the police master) would be glad to accompany us, and see that all should be in order. To this measure I could not consent for different reasons, and chose rather to remain by our first plan, which was, that they should meet us in a private room at the inn. When the appointed hour was expired, the Jews began to assemble in numbers at our house, and in about the space of half an hour, an upper room was filled with about two hundred of the choicest and most respectable in the community; and more than that number of the lower class were kept out by four dismounted dragoons, which his Excellency the Governor sent of his own accord; as we were going up to them, we met a deputy with the police master to inquire whether we wish to have a dispute, or simply to address them, and whether they might propose any objection they would conceive against what will be said. We replied, that our wish is simply to address them as friends, and as those whom we love and esteem; that it would be more convenient not to be interrupted in the middle of the discourse, and so introduce confusion, but that after the discourse is finished, we shall be happy to hear them in return, and to answer their objections. Upon this, we entered the room where they were assembled, and the sight of so solemn a congregation of Israelites coming to hear the Gospel, was sufficient to strike the Christian mind with awe and astonishment. After a short preamble, in which I expressed our great pleasure to find ourselves ho-

nored with so considerable an audience, and our sincere hope, that none would conceive themselves constrained or obliged in any degree to attend this meeting, but as passing travellers and well wishers to the house of Israel, we are desirous to remind them on the things that belong to their peace and salvation, I read to them Jer. xxxi. from the 31st to the 35th verse, in the Hebrew language; in commenting on that passage, I reminded them, first, of their former privileges and enjoyment of God's peculiar favors; shewed them the reason why God has made a new covenant with them, pointed out the difference between the old and new covenant, and that the latter consisted in forgiveness of sin first, and then the law written in their hearts by the Spirit of God; for above half an hour I was allowed to proceed, when the profoundest silence prevailed, all being extremely attentive, and some even with Hebrew Bibles in their hands took notes of all that I said, but "the natural man," St. Paul assures us, "receiveth not the things of the Spirit of God, for they are foolishness unto him," &c.; 1 Cor. ii. 14. and it would have been a miracle indeed had there been found among a whole congregation of unbelieving Jews, no spirit of opposition whatever against the plain truth of the Gospel, truth so repugnant to the pride of the human heart, and so completely cutting off, root and branch, all appearance of self-righteousness, and pharisaical boast, which the Polish Jews still possess in an eminent degree. When I came to speak of the means of forgiveness consistent with the holiness and justice of the Deity, and to shew that such a Saviour as Jesus Christ was necessary for us, some could no more hold from breaking out with the usual objections, such as, God can forgive sin by his mercy alone, &c. In endeavoring to answer these objections, we soon found it would be impossible so proceed, as many of them spoke at once, and chose to wander from the point in hand. I proposed, therefore, that they would choose one among themselves to speak for them, and then I would be ready to answer him. That offer, each of them declined, putting it upon his neighbors; and so I was permitted to conclude with some remarks upon Isaiah liii. and Daniel ix. relative to our question: as soon as I finished, Mr. Way distributed above twenty Testaments among those who were assembled, and especially to those who could not afford to buy one. Two of our objectors retired with us afterwards into a next room, where we conversed more privately on many religious topics, and parted in much friendship and good will. In the evening, many poor Jews applied for Testaments, some said, "They came to hear the English gentlemen, as they could obtain no entrance in the afternoon." Thus, your Excellency may perceive, how far the former prejudices so rooted in the mind of the Jews against their Messiah, and his Gospel, are now vanished. If charity is the great trait of the Christian religion, and if we live in an age when Christian charity is directed towards its highest end, viz. to enlighten mankind with the knowledge of God and of his Christ; surely, the ancient people of God, who we are assured, are still his people, (Rom. xi.) ought not to be forgotten. The old objection, founded upon obstinacy and hardness, must now fall to the ground, and from the attention which they universally paid to us during the short time we have been among them, I may venture to aver, that the Jew is as much ready to hear the Gospel as the Hindoo and Hottentot. When I would ask, since the time of the apostles, has the Gospel been sent or preached to the Jewish nation in such a manner, as to answer the loud charge which has always been laid against them, that they will neither hear nor receive it. It is true, that their prejudices are of a peculiar nature, and their objections the fruits of peculiar principles, but is this a reason, why we should therefore make no efforts whatever to obviate them? Ought it not, on the contrary, to excite Christians to attack them with the greater force, direct their means accordingly, and to apply a remedy suitable to their disease.

In the town of Mozir, which lies between this and Zitimir, and where we stopped but a few hours, we witnessed another very interesting scene. On our arrival at this place, we called first on the rabbin, who is an intelligent old gentleman, and comparatively free of that spirit of bigotry and assuming sanctity, unto which almost all of his reverend brethren, are, without exception, subject. I conversed with him for a considerable time on the subject of religion, and of Messiah, in the audience as it were of a little synagogue of Jews; and as he did not scruple to receive a copy of the Hebrew Testament in their presence, many of them came to our inn, and asked for more copies for their private perusal, and in compliance with their request, we left five exemplars among them, but what was peculiarly gratifying in the spirit of that people, was, their extreme eagerness to discover its contents, and their zeal to examine its authority, for no sooner had they obtained the books, than they hastened to their homes, and set about reading, and not content with the mere indulgence of empty curiosity, some of them returned in about the space of two hours, with the Testaments in their hands, arrested me in the market, and pointed out some passages they conceived objectionable, and others, which they said, were above their comprehension. As we entered on the discussion of these subjects, the audience increased to such a degree, that I was obliged to retire with them into a room, and to address them at length, on the nature of revelation, the evidence on which it rests, and the identity and similarity which exist between the evidences of the Old and New Testament, so upon the same ground, as they received the one, they must receive the other also, with all its contents, without a struggle or objection.

This, I conceived the best and most instructive I could offer in so short a time; but does not this circumstance afford a cogent proof of the necessity of going to Jews; not only the Gospel teachers of the Gospel, men who were St. Paul, not only preach the word; but who should be able to reason with them, as he did, day and night, and them out of their own Scripture, that Christ is the Messiah, the Son of God, &c. 20, 21. and xxviii. 30, 31.

Zitimir.—The distance between Kiof being comparatively short, our business in this province was chiefly confined to the government town, which contains number of six hundred Jewish families, was the constant rule of Mr. Way, to attempt any thing in such places before he visited the Governor. His Excellency, pending to be out of town, Mr. Way the prince's letter to the vice-governor forwarded it to the presses of the town open it. This gentleman received the politely, but advised him to desist from any attempt of the kind among Jews in Zitimir, as they were prejudiced against the Christian religion, and in no wise ready to receive the Gospel. Whether, however, the disinclination people to receive the Gospel of so forms a sufficient reason why it should be offered to them, will perhaps admit of question. For the word of God tells us, "this people shall be willing to be ruled by his power," and the "Gospel is the word of God unto salvation, to every one that believeth." But as my object at present simply to relate facts, I shall content myself with stating, that in compliance with prudence's advice, we visited none of them in this place, nor conversed with them the two days we staid here. By factor, who was an Israelite, seeing Hebrew Testament in our room, was naturally curious to know our object in bringing them; and being informed that we were destined for the use of his language, he seemed to take much care that the Zitimir should be provided for; accordingly, on the evening before our departure many Jews applied to us for Testaments, and unwilling to refuse the waters of life to those who asked it, we distributed a space of a few hours, twenty-four copies here, and forwarded six more to a very considerable Jewish residence in the neighborhood. The Jewish population in the city of Kiof, which is a little but a small number, are chiefly composed of factors and inn-keepers, and rather a concourse of people from different countries, than an established community. Their religious character, on account, is very indeterminate, and such that no religion at all. We found it difficult to attract their attention, except the rabbin himself, a very aged man, versed with us freely, and received the Testament, notwithstanding the state of mind he was in on account of a young daughter, who, not long since, forced herself a convert to the Christian religion, & was baptized in the Russian church. Between Kiof and Odessa, the Jews are but very few; and of our money from Odessa through the Crimea, Way's account will, doubtless, give your Excellency a far better idea than you could collect from any of my statements.

\* Some of them were found reading the Bible in the street, and in their houses to compare their brethren who surrounded them.

VALUE OF THE SCRIPTURES.

The following interesting Anecdote (from N. Y. Daily Advertiser) is taken from a letter from the Rev. LEANDER VAN ES, a Clergyman, and Professor of Divinity at the University of Marbourg (Germany) to the Committee of the British and Foreign Bible Society. The zeal and activity of this highly respectable gentleman, has not been exceeded by that of Protestant engaged in modern times in the distribution of the Scriptures. Even the Papal interdicting the labors of Bible Societies in the Bible in the hands of the common people has not been sufficient to repress the ardor to check the exertions, of this learned and pious Divine, who, like another LUTHER, is distributing the Scriptures by thousands and thousands of copies, among his poor Catholic brethren.

A merchant, who has many customers, tributed for some time a considerable number of copies of the New Testament, which had come known both in the town and the neighborhood. The enquiry, after this, became so brisk, that one day, more than sixty copies of the school besieged his house for copies, began to distribute: the school-master came wise to solicit a New Testament; after him school-mistress; he furnished each with a copy. The chief clergyman of the town, hearing of this, entered the school, and commanded the children either to deliver the New Testaments to him, or return them to the giver, since it was a book, were not permitted to read. One child only refused his copy, all the rest kept theirs as a treasure. While this had just been passing, a clergyman of the convent of that place, applied, for a number of New Testaments for parishioners. The merchant, in answer, shewed what had happened: this filled with indignation all the clergy of the convent; some of them in person to fetch his whole stock, and distribute them in their schools; this done, a venerable, and intelligent chaplain, entered the school, and addressed the children in a speech of an hour, on the value of the book they had received, on the benefit they might derive from perusal, and on their duty of diligently reading. This address, delivered by a man generally respected for his piety and talents, made a great impression on the children; as well as on the parents; and the universal sentiment was on the side of the New Testament. Now there was flocking of old and young to the house of the merchant for New Testaments. He got together the copies he could procure in his whole family, and distributed them. The town became so full of the news, that the chief clergyman cleared from the pulpit that it was not permitted to read the New Testament of Leander Van Es, loud and general murmuring was heard in church, and the majority of the citizens were much offended. The demand for the Scriptures now became so pressing, that I was obliged to send him three hundred copies by the stage, which were instantly disposed of, and I dispatched immediately another quantity."